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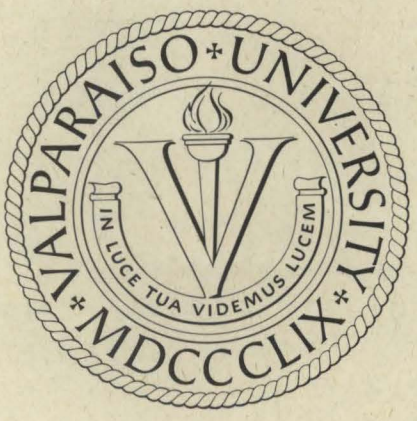
# The Cresset (Vol. XXIII, No. 4)

Valparaiso University

# The Cresset

A REVIEW OF LITERATURE,

THE ARTS, AND PUBLIC AFFAIRS

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TWENTY CENTS

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The

# Cresset

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## IN THE FEBRUARY CRESSET - - -



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Vol. XXIII, No. 4 FEBRUARY, 1960

The Cresset

# In Luce Tua

## Comment on the Significant News by the Editors

### The Works of Darkness

Hitler left the world little enough to be thankful for, but at least he gave anti-Semites the world over the swastika – a twisted, perverted cross of pre-Christian origin – to use in place of the Cross of Christ which earlier anti-Semites had used for their blasphemous purposes. Perhaps now our Jewish friends and neighbors will find it a little easier to believe that hatred of the Jew is not a corollary of the Christian faith but a denial of its very essence.

The recent outbreaks of anti-Semitic excesses in Germany, England, Australia, and our own country are quite obviously the work of disturbed persons and bitter little groups who have hit upon anti-Semitism in lieu of some other outlet for their irrational hostilities. The crudely-painted swastikas which have defaced synagogues and the hate-soaked letters which have threatened the lives of prominent Jews are probably nothing more than the symptoms of this year's midwinter madness. But while these incidents ought not to be taken too seriously, they ought not to be taken too lightly, either. We made that mistake once, not so many years ago, when a rather ridiculous little psychotic with a funny mustache ranted incoherently against the Jews – and ended up murdering millions of them.

Those of us who still hold to traditional Christian teaching regarding the nature and work of the devil have no difficulty explaining the persistence and periodic eruption of anti-Semitism in the Christian world. It is one of those works of darkness which Christians are exhorted to put away. But it is a work which surely must give a special kind of delight to the Prince of Darkness, for its effect is to widen the gap of distrust and misunderstanding which divides God's people of the old covenant from those of the new covenant. Already that gap is so wide that such a thoughtful and responsible theologian as Reinhold Niebuhr questions whether it is possible for the Christian to carry the Gospel across it to his Jewish brother. And each new outrage widens the gap.

There is no way to prevent evil men from splashing paint on synagogues under cover of darkness. But Christians can counter these outrages by words and acts of positive love and kindness. This may involve, among other things, proceeding in a spirit of evangelical admonition against those within the Christian fellowship who refuse to accord to the Jew that love and respect which the Gospel expects the Christian to accord to all men.

### The Gospel in Deerfield

Nowhere in our country has the Negro enjoyed more vague and diffused good will than in the suburban fringe of our large cities. He was not allowed to live there, of course, but his wants, his hopes, his needs, and his aspirations were dear to the suburban heart, than which there is no larger or softer heart in this world.

But when a building firm in the suburban village of Deerfield, Illinois, began selling houses in a new development to Negro families there was a sudden and dramatic separating of the men from the boys. Overwhelmingly, the good, solid, decent, democratic, Christian people of Deerfield approved a legal subterfuge which, they hoped, might prevent the completion of the housing project. When it was pointed out that their course of action was hardly in keeping with democratic attitudes, one of the more honest citizens said frankly, "We can't afford to be democratic." The less honest made the usual equivocal noises about having nothing against integration but not liking the method and there was the ritual objection to "turning our community into a sociological experiment."

But there were other voices, too. The Rev. Paul V. Berggren, pastor of Deerfield's Zion Evangelical Lutheran Church (Augustana), told his people bluntly that

"we must be concerned about all men, everywhere. Every man everywhere has a right to live decently where he chooses. These must always be the concerns of the Christian church." And Mr. Theodor Repsholdt, a history teacher in the local high school and a layman of the Lutheran Church - Missouri Synod, reminded his fellow-townsmen in a mass meeting that the prejudices which they were allowing to govern their thinking were irreconcilable with the institutions of their country as he was expected to teach them to their children.

It is not the purpose of this editorial to haul the troubled people of Deerfield up before the judgment seat. What is significant about their reaction to the prospect of integration in their community is not that they acted contrary to our hopes but rather that they acted in accord with the expectations of those of us who have been concerned with this business of racial prejudice. For years, now, it has been obvious that the last and most desperate battles for human rights would be fought, not in the South but in the great urban centers of the North, and particularly in their suburbs. Fortunately these battles have been anticipated. Almost all of the major Christian denominations have provided their people with guidelines in the form of resolutions or statements on the Christian attitude toward race. Christian clergymen and laymen stand ready to bring the Word of reconciliation to all who are willing to hear it. It may be, of course, that the voice of the Church will be as little heeded in Suburbia as it was in Little Rock. But if it is, we shall at least have exposed our middle-class religiosity for what it is. And perhaps then we can begin to repent.

## Those Oaths Again

The loyalty oath is back in the news again, this time in connection with student loans under the National Defense Education Act. This act requires applicants for loans to take an oath of allegiance to the United States and to execute an affidavit disclaiming membership in any organization which seeks to overthrow the government of the United States by force or violence.

We do not propose to get involved in the interminable debate about the wisdom and value of these particular oaths and affidavits. What irritates us is this strange new idea that a vow has to be periodically renewed in order to remain effective.

In our case, we have taken three oaths publicly: a confirmation vow binding us to the Scriptures and the Lutheran confessions, a wedding vow binding us to a red-headed lady, and an oath of allegiance to the United States of America binding us to defend it against all foes, foreign and domestic. We have never withdrawn or repudiated any of these oaths and we have no intention of doing so. In return, we expect others to respect them. We are not going to renew a marriage vow which is as good today as it was when we made it sixteen and a half years ago. We are not going to renew a confirmation vow which we still consider valid and binding. And we resent being asked to renew an oath of allegiance to the United States of America after having spent three good years defending it against a foreign enemy. To put it in Scriptural terms, when we say Yea we jolly well mean Yea, and when we say Nay we jolly well mean Nay and the proliferation of oaths beyond these pledges of our word is, we maintain, a thing of evil.

Moreover, when we take an oath in positive terms, we resent being asked to execute an affidavit disclaiming intent to violate it negatively. Having sworn loyalty to the United States of America we are neither so immoral as to wish to support subversive groups, nor so irrational as to suppose that we could do so without violating our oath. It would seem to us that any demonstrable act of disloyalty on our part could be adduced in support of an indictment for perjury on the grounds that it violates the oath of allegiance which we took years ago and have never repudiated. If not, we are willing to go down to the courthouse and spread an omnibus oath of loyalty on the public record. What we are not willing to do is take another oath of allegiance every time we fill out another Government Printing Office form.

## How to Spend the Money

If President Eisenhower's estimate of a four-billion-dollar excess of receipts over budgeted expenditures for the current fiscal year materializes, we are ready with a suggestion that might satisfy both the Republicans, who want to apply this windfall to debt reduction, and the liberal Democrats, who want to use it for social services and education.

Why not apply whatever surplus there may be directly to debt reduction, with the provision that the resultant saving in interest on the national debt shall be applied to increases in social security benefits and assistance to education? Assuming a very low figure of four per cent as the interest rate on the national debt, a four-billion-dollar reduction in indebtedness should result in a 160-million-dollar-a-year decrease in interest charges. Do you know what 160 million dollars is? It's enough to keep the university we serve operating tuition-free and without any necessity for soliciting gifts or grants for the rest of the twentieth century. Not that we expect Congress to give us the money. But an example of this sort may serve to illustrate how the present swollen debt gobbles up funds which could be much more profitably employed for purposes other than meeting interest payments.

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## Virtue Loathes Company

By ALFRED R. LOOMAN

Although the old saying, "Virtue loves company," is accepted as self-evident truth, I can't say that I agree with it. Now if the statement were amended to read, "Virtue acts as if it would enjoy company," I might subscribe to it.

The particular virtues I have in mind are those of fortitude and temperance as practised by the recently reformed. One of the best examples is the man who has just given up smoking after years of consuming two packs a day. After quitting himself, this man discovers that most of his fellow men are still smoking, and he begins to feel it is his duty to set about changing their habits.

Actually he would be highly disappointed if everyone did stop smoking at his request, if only because his own virtuous behavior might seem a little less noble. Human nature being what it is, however, the chances of everyone reforming suddenly and completely are very remote, and the newly virtuous man realizes and cherishes this thought.

One of the reasons a changed man is so noticeable and so uncomfortable to be around is that he has all of the zeal of the newly-reformed. Once a man has deprived himself of something, which he probably enjoyed, he can't rest until the rest of the populace at least know about it, whether or not they follow suit.

While the true reasons for giving up a pleasurable habit may be obscure, the man who has can always give you many reasons why everyone else should give it up. The smoker is still the best example and the cancer scare has given him plenty of ammunition. Then you may have met the person who has stopped using cream and sugar in his coffee or lemon in his tea. He can give you any number of reasons why you would be better off doing as he does. And who knows more reasons why women are not good for men than the man who has just been jilted?

I don't know the reasons for the newly reformed acting as they do, but I suspect they try to convert a few others in order to have a little sympathetic company. They may not have wanted to stop the habit in the first place, and now they have a definite dislike for those persons who are still enjoying what they are not.

I am certainly not trying to uphold the rather unclean and expensive habit of smoking, nor am I against anyone's giving up any habit he pleases. Neither do I object strenuously to the sincere man who trys to reform me. The ones I can't abide, however, are those who give up eating candy bars for Lent and broadcast the fact, as if they were martyrs wearing hair shirts. The person who is sincere about self-denial during Lent or any other time isn't going around telling others how noble he is.

From my own experience, I can sympathize with the man who has just given up a habit that affords him pleasure. Some years ago, I gave up smoking for a period of about six months. This had an immediate effect on me. Not only did I get chubby and cranky, I became a great bore in conversations with smokers who lacked my intestinal fortitude. I had a tendency to look down on those weak-willed persons who were caught in the clutches of old man nicotine, and I picked up the habit of coughing ostentatiously when in a smoke filled room.

I do remember that I did not cherish the company of another reformed smoker. Since neither of us could reform the other, our conversation broke down into a discussion of which of us was the more noble. This "holier than thou" attitude could hardly be called virtuous.

When I was on my non-smoking kick, I don't think anyone could shut me up as I rambled on about "all one needs is a little self-control," so I have no advice on the handling of these reformers, though I know one man who was successful at it.

This friend of mine, who was a relaxed type and hated exercise of any kind, once roomed with a man who loved exercise of all kinds, and furthermore was as much in favor of early rising as he was against smoking. Every morning this fadist rose at dawn for an hour of violent exercise and deep breathing.

Disturbed by the jumping around of the exerciser, my friend finally got into the habit of propping himself up in bed with a couple of pillows, refused shouted offers to come join the fun, lighted a cigarette, and watched the exercises with languid interest. This proved so unnerving to the health fadist that he finally had to move out, bar bells and all. Apparently this is one method of licking them without joining them.

# The End of the German Miracle?

By Gunther Jacobs
*Concordia College, Milwaukee*

Germany suffered two defeats within one generation. Both of these defeats can be described as total. The result of World War I may be summarized as a military debacle: the end of the monarchy, impoverishment of the middle classes, and large territorial losses. Yet Germany rose again out of the ashes of defeat. After a chaotic period of five years (1918 - 1923), Hjalmar Schacht reestablished a firm currency (1923); the former commander-in-chief, Field Marshall Von Hindenburg, was elected president (1925); and the foreign minister, Gustav Stresemann, brought Germany back into the family of nations (1925). All this seemed the resurrection of a completely beaten people. But did it last? The miracle did not last: the depression, mass unemployment, the electoral success of Nazism, and the dictorship of Hitler destroyed it. When the stormtroopers marched with burning torches through the Brandenburger Tor, the republic died; the miracle vanished.

A terrible cycle of initial success and final disaster followed and the Germans again could walk through their ruined fatherland into the endless stretch of military cemeteries. Yet, after three years of starvation, humiliation, and frustration, another miracle happened. The currency was reformed (June 18-21, 1948); Konrad Adenauer became chancellor of West Germany; Berlin was saved through the airlift (June 26, 1948 — May 12, 1949); and on May 5, 1955, the Federal Republic of Germany was officially recognized by the western powers and later accepted into NATO.

This parallel of history is painfully obvious. Should we label it accident, fate, or law? The Germans try to avoid the dark questions which arise in the wake of these observations; they deny that a miracle ever happened. No miracle did happen, for the German people as a whole through intense work made the recovery possible after World War II: so Dr. Erhard declared at the Brussels World Exhibition. Are there signs of threatening disaster in Germany, or is this recovery beyond the realm of miraculous longings, based upon a new sober attitude of the German people? If the latter be true, we would face a genuine miracle, even if the Germans themselves shy away from this term.

## The Economic Miracle

The economic miracle started in the mind of the German people, beginning at the very moment when work was not merely necessary, but also worthwhile. As the historian may note, between June 18 and 21, 1948, the reform of the inflated German currency was accomplished, and ten years later the Germans could look back proudly, and were eager to overwhelm the outsider with statistics which made pleasant reading. Before the reform, industrial production was forty per cent of the 1936 level; today it is 240 per cent. Employment rose from thirteen million to nineteen million, and twelve million German refugees were integrated into the economic and social processes. Germany stands in third place in the economies of the world, her export amounts to thirty-six billions of marks, and her reserves in gold and foreign currency to twenty-four billions. The D Mark now ranks high among the hard currencies, when only a few years ago her currency seemed to have lost all value and was being replaced by cigarettes as a means of valuation.

Even the recent American recession, the severest of its kind since World War II, did not effect the German economy to any extent. It is true that the boom is slowing down, and the gross national product, which during the last two years showed a gain of seven and twelve percent, will this year probably advance by only five percent. The reputation of German goods on the world market is still excellent, in spite of heavy British and Japense competition. In Germany there is no mass unemployment nor serious underemployment.

Yet there is no scarcity of economic problems. The most urgent one is the relationship between the Common European Market and the European Free Zone. The latter is led by Britain, which is traditonally inclined towards free trade, the Scandinavian countries of Denmark, Norway, and Sweden which are largely integrated, Austria and Switzerland, and to represent southern Europe: Portugal. Like so many names of our time the term Common European Market has become a misnomer. Through this market Europe has become divided into two blocs, the one strongly in favor of protective tariffs against the outside world with marked tendencies toward supra-national planning beginning with steel and coal, the other open to all world-wide trading possibilities and desirous of freedom of economic decisions within its own boundaries. The United States is taking an interest in these latest developments; it must be our policy to avoid a European division along economic lines.

Another major economic challenge is the weak spots in the German economy, which may lead to unemployment and a decline in demand. At this time Germany is threatened by an over-production of coal, one of its major natural resources. The coal industry is organized as a cartel, prices are administered and the customer is taken for granted. A heating substitute for coal has entered the market, fuel oil, which is competitive in

price: its delivery from the Near East is assured, pipe lines are being laid for cheaper inland transport, and particularly for the householder it has many conveniences. Sales of fuel oil have doubled in comparison with last year and the coal industry clamors for government protection. The real solution will be found in better marketing and the closing down of sub-marginal mines, which will preserve natural resources for future generations.

Another soft spot is the textile industry, which suffers under extensive over-investment. Demand and prices have been overestimated and because self-financing of expansion has been practised the selective and corrective process of the capital market has been avoided.

The same problem faces durable electrical goods. The firms have sliced away from price competition and tried to replace it by quality competition. The latter failed to stimulate demand nor did the high markup of the trade. Wherever discount houses have been established, the consumer response has been very gratifying. Instead of entering a branch recession the industry should look at its costs, should try to enlarge production, accept a small profit per unit and re-organize its marketing facilities and retail markup.

The European Common Market will effect the German farmer. In the near future Europe should be able to feed itself. This new self-sufficiency should not lead to a rise in prices, but costs can be lowered through an acceleration of productivity. The use of atomic power in agriculture will change the productive picture. Sweden and Great Britain are already experimenting with it; they hope to achieve a twofold effect: to raise the fertility of the soil and to change the quality of the seeds through radiation. How these new agricultural methods will effect the small farmer in Germany remains an open question. The large agricultural estates were mainly east of the Elbe river and are now under communist management. The West German farmer with relatively small land holdings and heavy capital overhead is in a poor competitive position. Consumer preferences are also changing. Abroad, people still believe in the fairy tale that Germans love their sauerkraut as a daily staple food. It is a tasty and healthful food, but not refined enough for the contemporary German. He wants the best, like asparagus, cauliflower, and Brussels sprouts. Homegrown fruit like the plum can scarcely be sold at a profit. Fruit has to come from California or at least from Italy to satisfy the urge for conspicuous consumption. As usual the farmer is asking for protection, but it is impossible to protect farmers against everything, he will have to adapt himself into a much larger market with more competition.

The crucial problem for the industrial managers will be whether they can influence costs to any large extent. American concerns which are interested in having branch factories within the European common market will establish them in West Germany because there still are certain cost advantages. Many who have to choose between France and Germany will make some interesting discoveries. Salaries and wages in France not only are higher but are augmented by a forty percent social security tax, which pays for three weeks of vacation, full salary during illness no matter how long, and a bonus for children which gives the father of two children thirty-five dollars a month extra. In Germany all these benefits are less, and there is no bonus for children at all; therefore social security taxes are much lower. In addition, all of these costs are fairly fixed. In Germany this rigidity of costs goes together with bigness. Germany has been the classical country of cartels, trusts, and monopolies and, in spite of Allied intervention during the years of occupation, these big industrial or financial corporations have returned. The federal chancellor, Dr. Adenauer, recently had this to say in Kiel, "Developments in the economy can endanger the free development of the individual, and they might also become a danger for political freedom. The government must be on guard against economic power blocs, which might control the economic life and, through it, politics. Economic power blocs in the hands of individual enterprises might become just as dangerous as they would be in the hands of trusts; for legal monopolies can become as dangerous as trade unions."

In spite of this statement, the small and medium sized firms are being pushed around by the bigger ones. The latter are connected with the big banks, who supply them easy and relatively cheap credits. Furthermore, taxation policies favor the big concerns. They can always claim that, in terms of their larger employment and production, what is good for them is good for the country. They have not revealed how their administered prices effect the economy.

Rising prices are as much a problem in Germany as they are in the United States; however, the attempted solutions are different. German economists do not believe that economic growth is possible only under inflationary pressure. Nor is a generally rising price level held to be essential for the investor. He is more interested in the relationship between costs and revenue in a particular firm than in the general price level. The disadvantages of inflation are obvious: there is a diminishing desire to save money, and consequently expansion has to be financed out of undistributed profits of the firm. Decisions are not made through the market by many investors, whether this planned expansion is really worthwhile or not; decisions are made by management. Through inflation the distribution of incomes is upset. Those with a fixed income are worse off; those with a variable income may for a time be better off, at least as far as their debts are concerned. Also, one

of the charms of installment buying is effective only under inflationary conditions. Over a longer period of time, let us say twenty-four to thirty-six months, a person pays his debts with money which has lost part of its value and, relatively speaking, has been more easily earned.

In the United States the immense national debt and the high level of defense spending are formative for the economy. Germany, on the other hand, is in a much happier situation. The debts of the Hitler regime have been repudiated, and thus the federal government could start debt-free. In addition, the expenses for re-armament as compared with the national income have been relatively smaller than in the U.S.A.

There exist some pressures on prices to decline. This does not mean that economic activities must decline. A growing economy with declining prices worked fairly well in the past, and it is hoped that it might operate again. Between 1875 and 1900 the income per capita in Britain rose by forty-five per cent, prices fell by twenty percent; in the United States income rose by sixty-five percent, prices fell by thirty percent; in Germany income rose by seventy-five percent and prices dropped by ten percent. Technological progress should lead to cheaper production, which should in the long run be passed on to the consumer in the form of lowered prices. Inflation today is mainly a political phenomenon, and, as Germany has a very stable government, she might show us the way out. It would be a miracle indeed to make the magic triangle work: full employment, stability of prices, and a balanced budget.

However, every day brings new problems. The stream of refugees from the Eastern Zone does not dry up; on the contrary, recently more people are leaving again. Professional people seem to take a rather dim view about the chances for re-unification, and the threat to their personal life and safety is growing. The German churches and medical profession are urging their members to remain behind the Iron Curtain, if at all possible. However, the stream continues and all these refugees need jobs, homes, and a sufficient standard of living. The housing problem in Germany, appalling in its magnitude, has not yet been solved. At the end of World War II, two and a half million dwelling units had been destroyed. The refugees from the East and the Balkans needed two million units and in addition one and a quarter million were asked for newly established households. Matters became more complicated by a long-term trend to move from rural communities to the cities. Another population movement developed after the Iron Curtain came down so harshly, namely, to move from the newly created eastern border to the more promising western Rhineland. Though Berlin is still officially the capital of Germany, the government provisionally moved to Bonn, and its offices there have a disturbingly solid quality.

## The Political Miracle

This temporary capital seems to be the symbol of the German political miracle. This nation, which staggered from the authoritarian, feudal, monarchial government of the Hohenzollern dynasty to the weakest type of small-party democratic government of the Weimar Republic, only to totter into ruthless dictatorship under Hitler, has found a new well-balanced approach to politics. The government under the leadership of Dr. Konrad Adenauer has been in power for ten years without any major cases of corruption and without any serious miscalculations in foreign policy. Its internal policy leads to a high level of employment, to the rebirth of German industry and trade, and to a remarkable degree of personal liberty surrounded by a system of far-reaching social security.

The main political strength behind the Adenauer administration is the Christian Democratic Union, a supra-denominational national Christian party. Its platform has been outlined in the following words: "The C.D.U. is an inter-denominational middle of the road party, which seeks to solve political, social, and economic problems as they arise by applying to them the principles of Christianity. It stands for the concept of the state being founded on the inviolable rights of the individual and of his property. It defends the rights of the individual states which form the German Federal Republic." (Quoted from *The Political Handbook of the World,* 1958. Published by the Council on Foreign Relations, Harper Bros., New York.) This is a progam of truly liberal succession, very broad, asking to be personalized by a man who understands the challenge of the time. C.D.U. found this man in Dr. Adenauer.

The only party in opposition which might be strong enough to win an election and to form the government is the Socialist Democratic Party, S.P.D. Officially this party is built upon the doctrines of Karl Marx and Friedrich Engels, as they were expressed in the Communist Manifesto of 1843. Already years ago Edward Bernstein advised Social Democracy to find the courage to emancipate itself from a philosophy of Marxism, which has in fact been long outmoded and to be willing to show itself for what it really is, a democratic socialist party of reform. However, his voice was ineffective, and the German S.P.D. today is a curious mixture of orthodox Marxism and of proposals which may be labelled social engineering. The events in Russia and, more recently, in Hungary have discredited any type of Marxism. In the western world the industrial workers are not proletarians any longer, who have only their chains to lose, but they have joined the middle-class and they have become small-scale "capitalists." A drive on a German super-highway on Sunday will convince any sceptic of this development.

Under energetic trade-union leadership they have a high stake in capitalism. Recently the minister for

economic affairs, Professor Erhardt, declared that nobody in Germany would seriously attack the market economy. Election issues must be found somewhere else. During recent state elections in Northern Germany, the S.P.D. tried to win the majority vote with the issue of atomic weapons, advocating that the new federal army ought not be equipped and supplied with them. But after the verbal smokescreen of electioneering had cleared away, the German voters had proved to the S.P.D. that atomic weapons are ineffective as an election issue; a lack of ideas led to defeat.

This failure of the S.P.D. to win a federal election may have tragic consequences. Any party which stays in power too long loses its vitality and is endangered by corruption, because all power tends to corrupt, a Christian party not exempted. Any party which stays in opposition year after year, election after election will frustrate its members, will be avoided by the rising generation, and will be incapable of supplying men and ideas in the hour of need.

This same seems to be the story of the S.P.D. In the days of imperial Germany the party had no chance to form the government. All parliamentary work in Germany stood under the shadow of the threat that "any lieutenant with seven privates can dissolve parliament." Even when the German Reich reached the evening of defeat, middle-of-the-road politicians were asked to fill in as chancellors and not the leader of the Social Democratic Party. On the ruins of the empire Philip Scheidermann proclaimed the German Republic, which had to be protected against the revolutionary activities of the U.S.P.D. by conservative German generals. The first president of the German Republic was a socialist, Friedrich Ebert; but the second was the pre-war Field Marshall, Paul von Hindenburg. Governing through one of the worst periods of German history (1918-1925), the Social Democrats were pushed by the electorate into opposition, where we find them yet today.

The difficult national problems which the party could not solve are not the only or even the main reason for its defeat at the polls. The party's evaluation of the state is wrong. Depending upon the ideas of Karl Marx, it feels that the state in itself is evil and will always be abused by the class which at the time is in power. There is no real future in governing, and the final fate of the state should be "to wither away" once the classless society has arrived. That there never will be a classless society has not yet dawned upon the socialists. The book by Milovan Djilas, *The New Class*, was a very painful surprise.

What then is the future of democracy in Germany? British political scientists have taken a dim view of its future, because they claim democracy has no roots in German history. Thus, in a roundabout way, they hand bouquets to the British, who can point to an intricate history of democracy on the British Isles. It is correct that democracy has come to Germany with the defeats of 1918 and 1945. But it does not follow that the Germans never fought for democracy, and therefore do not appreciate personal and political freedom.

The black and red and gold flag of the Federal German Republic goes back to the year 1848 when Germans not only debated democracy in Frankfurt, but fought and died for it. Many more preferred freedom and emigrated to the New World, and their names are well-known in American history. Thus the flag does not recall victory, but defeat. It tells that Germany was united by a super-territorial free trade movement and by the conservative chancellor, von Bismarck. It was not united by the liberals. The events of November, 1918, were preceded by a national and military break-down. The radical socialists, who tried to be revolutionary, chose the red flag and were promptly disbanded.

The years under Hitler meant a total loss of all freedoms. However, the Germans reacted quite differently; most of them accepted the situation as unavoidable. How many were actually behind the Nazi system at any time is hard to tell, and it is just as difficult to say how many opposed it. The majority had to be politically passive.

The collapse of Hitlerism might have been followed by an outburst of justified popular wrath. The Germans knew who was a criminal in a brown shirt and who had merely been deceived and could not leave the party once he had joined. They knew who had abused his authority and who had quietly helped because his conscience told him so. For military and legal reasons, the liberated population was not permitted to judge and to punish the Quislings who had betrayed the ideals of humanity. Through a cumbersome, formal de-Nazification program Germany was not cleansed from its recent past, but was again condemned to be subdued and passive and let foreigners prescribe what they themselves ought to have done. Thus until last summer we had to watch the terrifying spectacle of former Nazi physicians practicing in the Federal German Republic because they had received a clean slate by the Allied occupation authorities.

However, the young republic is not endangered by the old diehard Nazis, who did neither repent nor learn; they have little influence as long as prosperity lasts. The republic is threatened by a strange kind of emotional vacuum, which reflects the days of the Weimar Republic. The latter had no symbol around which people could rally. Its flag expressed failure; its second president had led the nation into defeat; and its favorite slogan, "democracy," had lost its power in the squabblings of the all-too-many small parties. The best a true republican could do, if he wanted an emotional uplift, was to follow a band of the Reichswehr, while it played the old army marches of Frederick the Great. The same emptiness seems to re-appear. The young

observe politics rather than take part in it. The German Chancellor, Dr. Adenauer, has been successful in his politics, therefore he deserves their vote and their applause. But he does not have to worry about hero-worship or a Fuehrer cult. When they talk about him, they call him "der Alte," "The old man." This expression is used in a matter-of-fact way, not derogatory, but coolly, and with a slight tenderness. Youth do not believe in easy or total political solutions. They have been disappointed so often that they are scared to believe in anything or in anybody. This make a poor climate for democracy, because democracy is based upon a faith in the rationality of people and in the worth of liberty, which will enlarge and will not destroy the common good.

Essentially Germany has only two political institutions which have tradition. One was the monarchy, which grew out of the Prussian past into the splendor of the imperial Germany. The last ruling emperor as well as the crown prince were very disappointing personalities and monarchy as reality faded away. Nobody died for its cause, nobody worked seriously to restore it, but the memory lingers on. If a devoted person could be discovered, "a first servant for his people," a monarch could become the rallying point which is so needed, once the aged politicians of today have to leave the governmental stage. He would embody historical continuity which is so sadly lacking in Germany and which might guarantee democracy, for it cannot live in an emotional vacuum.

The other institution is the army, which is supposed to be non-political, but never has been nor ever can be. Its job is to provide national security and to win wars. With these accepted goals it can interfere in any administrative situation and it has done so. Not every general was satisfied merely to protest when decisions seemed to go wrong. "What the sword of the general wins, the pen of the diplomat loses" (General Bluecher). More than once did the army interfere; we might think about General York who concluded a treaty on his own with the advancing Russians (1813); we might remember the social reforms in Prussia, which were introduced because the army found too many of its recruits too feeble to bear arms; or we might feel distressed by the memory of General Ludendorff, who was the real ruler of Germany from 1916 to the end of 1918. The Germans know these facts and are haunted by them (as anyone ought to be) because in time of total war the pure military commander is not possible; he must become involved in the total administration of the nation. Thus civil control of the army is of prime importance, whether in war or in time of peace.

The recent events in France are striking signs of our time. Germany is trying to avoid the conflict between the civilian administration and the military organization by building a democratic type of army. As the army is still in the process of training and expansion, it is too early to determine its impact on politics.

## The Psychological Miracle

Individuals suffer and so do nations; but the result of this suffering cannot be predicted. "The German soul is always on the way to chaos," observed Nietzsche and therefore like the Japanese it has an affinity for death. Statistics in suicides have always been high; in the post-war years they were highest in isolated Berlin and the Eastern sector. German church leaders frequently sent messages which denounced suicide as no solution. Suffering which chose suicide was fruitless.

But suffering can bear fruit which in a quiet life may ripen into wisdom, into power, and into love. But this fruit may never ripen because we do not give it a chance and because we try to avoid the pains of healing. This time the national distress went deeper into the German soul than after World War I, but the chances for recovery were better. The nation agreed on one main goal which had to be reached — the assured daily bread of all. While the physical rebuilding took place the pieces of the shattered inward life might fall together into an integrated whole. This could not happen after World War I because the defeated generals, rightist politicians and enriched industrialists had found a scapegoat for defeat. This scapegoat was the industrial trade-unions who had opposed the war effort and, by so doing, were said to have stabbed the nation in the back. This image released childhood memories of heroic, trusting Siegfried (the army) and sinister scheming Hagen (the labor-unions). The bitter distrust between right and left led to the downfall of the republic and to the rise of Hitler.

The road towards recuperation is painful but the Germans are traveling it. They have received so much understanding, particularly from neighboring nations who suffered so much from their hands. Signs reading "Germans unwanted" which were a common sight a few years ago in Holland have disappeared. Some names have not lost their evil connotation. Krupp was told that the presence of his yacht during the National Norwegian Regatta would embarrass the government. But the ordinary German is free to travel and trade all over Western Europe. However he often shows little delicacy and understanding to leave recent history dead and buried.

He even shows little tact when traveling in his own country and when visiting some of the places of unimaginable horror, such as the former Nazi concentration camps. Families with children walk through these places as though they meant nothing — candies are cheerfully devoured and pictures are taken as though these were places of medieval witch hunting and not contemporary history.

It is impossible to discuss these matters with them, for they disclaim any responsibility. They merely know

of their existence, but seem not to grasp the enormity of the atrocities. They usually reply that there is no reason to ponder these past affairs because they cannot happen again. This they seem to believe in spite of the fact that the communists in East Germany have again been using the former Nazi concentration camps. The bitter truth is that we must study the past, because our situation is endangered. We could have these camps again if we get the following combination of factors: a war, or a hidden civil war; the Communist regime which has a continual civil war against its people; the technological efficiency with which inmates can be tortured and liquidated; a crew of mentally mixed-up people who try to compensate for their inferiority by discipline. Our present-day industrial system with its hidden terror (standardization, regimentation, little personal dignity or satisfaction) will easily supply any number of persons to do what they daily observe already in life and on the screen: cruelty and meanness.

Many novels, plays, and memoirs about World War II have been published in Germany, but no voice has yet been heard as intense as the voice of Erich Maria Remarque, who started the German catharsis following World War I in 1928 with his novel *All Quiet On the Western Front*. In Germany today there exists a learned analysis of the past by historians and sociologists, but it does not seem to have penetrated the mind of the common man. He tries to assimilate the ideas of the victor, who in his eyes is the United States.

This imitation is of course very bad. It goes from black leather jackets, cowboy boots, Mickey Mouse shirts, blue jeans, rock-and-roll records to the comforts of American living and even to the persuaders in American life (hidden or open). It is naturally the latest American ideal, the organization man, who will adjust himself to the very core of his being so that the organization will run smoothly. The huge governmental bureaucracy of the German welfare state and of the vast corporations and trade unions invites this attitude.

Yet the response is not total. The labouring youth of Germany are reluctant to sell their souls for a milkshake. The temptation to do so is great. Many remember the years after the war, when an honest man could starve and only the "adjusted" person could stay alive with the help of the black-market. They missed good food, comfortable apartments, or suitable clothing so much; for them the good life is luscious entertainment, American cars and traveling. All this can be had in Germany if a person can pay for it. The paycheck then becomes all-important; it decides a man's worth.

The intellectual youth, the generation of 1925 to 1935, still remember the Hitler regime, the years of the war and the years of hunger and occupation. They went through hard years and they ask to be left alone, so that the trauma of the past may heal out. They seem to be "tired," "sceptic," and "adult," but in reality all this is a protective fence behind which they try to be themselves. Many find the literary expression which arose in Britain quite acceptable for their situation: "the angry young men." They are angry at a society which is so overly impressed by figures of production, they are bored by the dialogue between the East and the West which has long ago degenerated into catchwords, they prefer experiments to principles, which in their eyes suffocate life, instead of opening it up.

Under Bismarck the Germans changed from a nation of poets, dreamers and philosophers to a nation of inventors, economists and soldiers. They seem to have changed once more into a nation of experts and extroverts, who can fuse the good life with the life of well-planned, easy pleasure. Youth feels highly insecure and is looking for an inner security to protect against the psychology of this society. The satisfaction of a job well done, the serenity of a vocation, the healing effect of meaningful work, do not seem to have been discovered.

Copying the American example, a strange cult of the family is flourishing. The patriarchal family has pretty well disappeared. However, Mama does not yet venture into the leading position, for the disapproval of German tradition must first be overcome. The family life varies considerably, and the current relationship of influence between husband and wife and that of the past generation is vague. This keeps the lines of communication wide open. There seem to exist more tenderness and good will than in our families; but, as in our country, too much security and satisfaction is expected from family life. Almost forgotten is friendship, the comradeship of a common purpose, and the experience of congregational worship. Thus the family is emotionally over-burdened, while other forms of communal life are under-developed.

Even love is not what it used to be. The young poet corresponding with Rainer Maria Rilke confessed, "My hands are groping for love." But that was before World War I. Now a young writer speaks for many when he describes a kiss in these words: "I finally knew how your lipstick tastes!" This is not cynism, but the fear of getting involved deeper than one bargains for. One must remain disengaged because life again has become short and brutal.

The Germans understand the hanging cloud of death. They remember the pillar of fire by night and the cloud of smoke by day. They are just as bewildered as we are; their reaction is as varied as ours. It seems that a soul is being born. It still has a slight national slant, but in the unity of our time and space and of our problem of survival, it takes on common features and may be called Western.

# Heinrich Schuetz, One of Music's Major Prophets

By Walter A. Hansen
*Music Editor*

Unlike most important composers, Heinrich Schuetz did not begin the study of music early in life. He was born in Koestritz in 1585. For some time he studied law in Marburg. It was not until 1609 that he made up his mind to go to Venice to become a pupil of the great Giovanni Gabrieli (1557-1612), who was a nephew of Andrea Gabrieli (1510-86) and a colleague of Claudio Monteverdi (1567-1643).

It would be wrong, however, to conclude that Schuetz's decision to study music intensively took hold of him as the result of a sudden impulse. In his boyhood days he had sung in the choir chapel at Kassel. Here he had developed and shown an unquenchable fondness for the tonal art. Like Franz Joseph Haydn (1732-1809) and Franz Peter Schubert (1797-1828), who were born many years after his death, he had become acquainted with much beautiful music when he was a choir boy.

Gabrieli, a master of the art of imbuing his works with what for want of a better term is called tonal color, took keen interest in the development of Schuetz as a composer; and Schuetz, in turn, had and retained deepfelt admiration and respect for his able and famous mentor. In fact, Gabrieli's influence on the budding genius was lasting. But this does not mean that Schuetz turned out to be an imitator. Even his early works give evidence of pronounced individualism. Like Johann Sebastian Bach, Ludwig van Beethoven, and Wolfgang Amadeus Mozart, he learned and absorbed much from forerunners and teachers; but the force and drive of his personality were too strong to permit him to ply the pen of a copyist.

Although histories of music lay special stress, justly and properly, on Schuetz as a composer of sacred music, it is important to bear in mind that early in his career he gained invaluable experience in the fields of opera and ballet. To say, or even to intimate, that this had a deleterious effect on his development and importance as a composer of sacred music is based on a one-sided veneration of the art of plainsong or on what, to the thinking of most scholars, is an altogether untenable belief that compositions written for the purpose of serving and praising the Lord should eschew most of the musical devices used in the secular field. Had Schuetz himself or Bach been proponents of such notions, many of the greatest masterpieces in the domain of sacred music would never have come into being, and the world at large would be the loser. In more than one respect sacred music and secular music are inextricably intertwined. It is impossible to acquire real proficiency in one of these two far-flung realms without devoting long and painstaking study to the other. This is axiomatic. Even Gregorian Chant, rigidly specific though its use and purpose are, did not spring into being as an artistic entity without help and enrichment from secular sources.

## A Lutheran in Venice

Schuetz's choice of Gabrieli as his teacher was undoubtedly the result of careful reflection. He was twenty-four years of age when he made his decision. At that time Venice, where Gabrieli lived and worked, was, as Hans Joachim Moser points out in his definitive biography of Schuetz, "one of the richest cities of the world in musical culture." The learned biographer goes on to say that in all likelihood "only St. Peter's in Rome and St. Thomas' in Leipzig can contribute names of musicians as brilliant as those who served at St. Mark's." In Venice "music flourished in the highest degree both in its practice and in composition." Here architecture played a significant role in the development of the art of composition. "The use of opposing or supplementary effects," writes Moser, "was encouraged by the fact that San Marco had two galleries, each with its own choir and organ. While, to be sure, the use of echo choirs (*cori spezzati*) was not invented in Venice, it was most highly perfected there." How could the inquisitive, impressionable, and ambitious Schuetz escape the influence of what he saw and heard during the years he spent in the city which was called the Queen of the Adriatic?

I have often wondered how much pressure, if any, some of Schuetz's friends and acquaintances in Venice brought to bear on him to forswear his beliefs in the matter of religion. At all events, he remained faithful to the convictions he held as a Lutheran. If one bears in mind that study under Gabrieli undoubtedly involved frequent consideration of religious texts, it seems entirely safe to assume that Schuetz and his associates must have had numerous discussions as to this or that aspect of the art of composing music for the church.

Although it would be wrong to speak of Schuetz as a theologian, it is by no means wide of the mark to recognize and respect him as a man endowed with an unusually large amount of theological acumen. One cannot study his compositions in the field of sacred music without realizing keenly how well he understood and how appropriately he selected the many Biblical texts he used in his works.

Under the guidance of Gabrieli, Sagittarius, as Schuetz

is often called, became highly proficient in the art of composing madrigals. The instruction he received was as exciting as it was thorough. His progress was both rapid and prophetic. In 1651 he wrote that after he had arrived in Italy, he soon realized how poor a foundation he had for the study of composition and how many difficulties he had to overcome. But Schuetz was enthusiastic. He did not shun hard work. "The oriental, soft, fairy-tale atmosphere of the gold cupola city particularly stimulated chromaticism," says Moser, "which here emerged from the humanistic Renaissance experiment to enhance the expression of emotion and became the essential element of the musical *genius loci*."

Schuetz's mastery of the art of writing madrigals stood him in good stead when, later on, he concentrated, for the most part, on the composing of church music. Competent students of the works of Bach invariably lay much stress on this great master's magical employment of chromaticism. They are tragically wrong, however, if they regard chromaticism either as an invention of Bach or as a device which Bach merely picked up, so to speak, from some of his older contemporaries or immediate forerunners. Bach was a trail blazer pointing the way to many effective ways of employing chromaticism. So, by the way, was Richard Wagner at a much later period in the history of music. But chromaticism was in the air — particularly in Italy — long before Bach was born, and it was almost distinctively in the air when Schuetz studied in Venice under the famous Gabrieli. Schuetz, the German Lutheran who must be numbered among music's major prophets, made richly effective use of chromaticism in his works. His many master-pieces in the realm of sacred music contain innumerable instances of what are known as madrigalisms.

## The Hofkapellmeister

Gabrieli, a friend of the wealthy and powerful Fugger family, died in 1612. Not long after this Sagittarius returned to his native land, where, strangely enough, he again took up the study of law. But the urge to adopt music as his profession was irresistible. He traveled about for a time, won the admiration of the extraordinary gifted Johann Hermann Schein, who became his warm and lifelong friend, and, after putting his ability as a musician to good use at a number of minor posts, was named *Hofkapellmeister* at the electoral court of Saxony. The appointment was made in 1617. Schuetz held this important position for more than fifty years.

Sagittarius was not a proficient organist. He had learned to play the instrument after a fashion, but no organ compositions from his pen have come down to us. He used the organ and the orchestra as adjuncts of what he composed for voices. But what wonderful adjuncts he made of them! It would be completely wrong to speak of his instrumental writing as mere accompaniments.

Like Bach, Wagner, and a few others, Schuetz became a master of what can be called tonal symbolism — instrumental as well as vocal. His compositions contain countless programmatic devices. He was a painter in tone. But he never overstepped the bounds of tastefully disciplined judgment. He knew that although the tonal art and the pictorial art have much in common, only an unwise and exceedingly inept dabbler would ever attempt to make the one invade and take possession of the domain of the other.

Schuetz was married in 1619. His wife died a little more than six years after the wedding. Throughout the rest of his long career he remained a widower.

In 1628 Sagittarius received permission from the elector to return to Venice, where he became acquainted at first hand with the art of Monteverdi, another great Italian master. The German Lutheran composer never ceased to add to his fund of knowledge. Later he made three journeys to Copenhagen. Other travels contributed much to his cultural equipment as a man and as a musician. After spending more than eighty-seven years in this world he died in Dresden on November 6, 1672.

Did Bach ever hear any of Schuetz's compositions? No one can say for certain. It is possible, of course, that on one occasion the great master who was born a hundred years after Sagittarius had an opportunity to listen to parts of the *Becker Psalter*, and he may have been present — either in Weimar or in Lueneburg — when one of Schuetz's three passions was performed.

It is fascinating to compare the works of Schuetz with those of Bach. Nevertheless, one must remember that, as Moser correctly states, the styles of the times and the two personalities were completely dissimilar. Both men were endowed with genius of the first rank in their understanding of music for the church. Like Haydn and Giuseppe Verdi, Sagittarius wrote some of his finest works when he was an old man.

## Schuetz the Musician

Schuetz's settings of sacred texts bear every evidence of devotion, consecration, and reverence. One can truthfully speak of his music as word-engendered. In 1935 Herbert Birtner, the distinguished German musicographer (1900-42), wrote of him:

> Heinrich Schuetz, the most spiritual of all musicians, was a character of unassailable firmness. By reason of the inner harmony between his work and his personality he rises above historical limitations as does scarcely another musician. His will and his creative urge are steadfast and unfaltering. But at the same time he points as scarcely another does beyond himself to the nearer and farther reaches of history, not because he is imprisoned and enmeshed

in the laws of historical time but because, in aggressive analysis and in the consciousness of his divine mission, he molds these historical laws, and as the result of his conquest of himself he seeks to point the path for German music. The figure and the work of Heinrich Schuetz grow uniquely from the tension between the laws of history and its circumstances and the law of its own life and art. There is scarcely a work in the history of music which to such a degree as that of Schuetz is the expression of a conscious and consistently pursued path, the conscious formation, consummated step by step, of a plan of life which, at the same time, involves a constant coming to terms with the historical forces that meet and oppose him as he progresses.

Moser gives pertinent emphasis to what he calls the "glorious individualism" of Schuetz. This great composer was "a true, ennobled, and enlightened Christian." His personal experiences as a child of God are reflected in his music. Although the three passion settings he bequeathed to the world are, in numerous respects, radically different from the three that have come down to us from the pen of Bach, they breathe the same spirit of reverence, gratitude, and faith. From an essay in *Musik und Kirche* Moser quotes the following evaluation by Walter Blankenburg: "Because in Schuetz's passions the subjective and objective sides stand in such complete equilibrium, they have become for us the very epitome of Protestant church music."

For one reason or another the late Alfred Einstein, an astute and extraordinarly erudite writer on music, minimized the role played by the Lutheran chorale in Schuetz's compositions. On what basis he did so is an enigma, for other scholars hold to a conviction totally different from the one set forth by Einstein. One sometimes wonders how intensively the famous savant had studied Schuetz's music.

Schuetz's "whole being," writes Moser, "was a manly prayer." His swan song is a setting of Psalm 119 — the psalm in which he always took special joy and from which he had chosen the text for his funeral sermon ("Thy statutes have been my songs in the house of my pilgrimage"). A setting of the *Magnificat* is added to this composition.

A painting done in 1670 shows how the master looked at this time. His skin is withered and yellow, but the eyes of the famous octogenarian are aglow with the brilliance that characterized his keen intellect to the very end.

Today one hears and reads many heated debates about what kinds of music are appropriate or inappropriate for use in the church. Even at Schuetz's time discussions of this nature were in the air. Listen to what Martin Geier, the great composer's pastor, said in his funeral sermon:

> If you will forgive me, gentlemen of the music profession, there now prevails in the church an altogether new kind of song, but one that is prolix, abrupt, fragmentary, dancelike, and not at all reverential. It is better suited to the theater and the dance hall than to the church. We seek art, and as we do, we are losing time-honored devotion to prayer and song.

Moser comments as follows:

> These words from the sermon which Martin Geier delivered at Schuetz's funeral were addressed to the composer's younger colleagues. Perhaps what Geier said was, at that time, somewhat one-sided; perhaps it was an overstatement resulting from the visual angle of an older theologian. Still, like a flash of lightning, the words threw a bright light on the situation existing in those days.

Geier regarded Schuetz's compositions for the church exemplary. He, too, realized that geniuses comparable to Sagittarius are rare in the world of music.

## A Definitive Schuetz Biography

What I have written about Sagittarius is based, in large part, on Moser's *Heinrich Schuetz: His Life and Work*, the authorative and definitive biography which has been translated into English by the late Carl F. Pfatteicher. Unfortunately, Dr. Pfatteicher passed away before he could put the finishing touches to his translation. He died on September 29, 1957. It has been my privilege to do what was necessary to bring the work to completion.

While preparing the manuscript for publication, I was in frequent communication with him. He invariably focused the light of profound and penetrating scholarship on the matters we discussed. His wide-reaching knowledge of music and his extensive ability as a linguist stood him in good stead.

Concordia Publishing House, St. Louis, has just recently put *Heinrich Schuetz: His Life and Work* on the market. By making Moser's comprehensive biography available in English, Dr. Pfatteicher has rendered the world of music an immeasurable service. Even though many students of the tonal art have heard and read that Schuetz was a great master, the majority of them do not know why or in what respects he was great. It is not at all wide of the mark to say that to countless devotees of music in the United States and in many other parts of the world Schuetz and his music are unknown quantities.

# Moments of Sadness and Elation

By Walter Sorell
*Drama Editor*

There are various degrees of sadness by which I am overcome when I leave a play that hasn't quite come off. But it was a mood of utter despair and lostness which gripped me while I watched William Inge's "A Loss of Roses." Perhaps with the exception of "Come Back, Little Sheba" I have always considered Mr. Inge's talent as very tenuous, as that of a writer who is limited to the voices of his own backyard, but without being able to make that one string he uses sing.

In his new play, his approach to Freudian symbols is sophomoric and so dated that no dramatist a generation ago would have dared to write such slushy trash. The son-in-love-with-mother motif is transplanted into a bungalow in Kansas. She is disturbed by her son's persistence in playing the part of her late husband and escapes into good works and religion while waiting for the boy to grow up. The complexes of Oedipus, oozing out of him with every gesture and word, are treated with surprising superficiality. When the boy finally has an affair with a brassy hoofer, the catalyst is found, the situation is saved – but not the play. It should never have seen the light of the magic world of make-believe. Under its lucid lamps, it paled into embarrassing nothingness.

However pale and undramatic Robert Anderson's new entry, "Silent Night, Lonely Night," may be, it has – what William Inge can never achieve – a mature dialogue, a catching atmosphere of two lost souls who, on Christmas night, find and console each other, only to return to their respective spouses and desperate lives next morning. This play is little more than a series of continuous flashbacks, recollections, and rationalizations, but here the psychology is not worn with flashy shabbiness; it is inherent in the situation and characters. Although the list of the cast names six people, Mr. Anderson wrote with more or less skill a duologue lasting a whole evening. Henry Fonda and Barbara Bel Geddes share the honors and lines of the evening, written perhaps with too much sympathy and tea.

Of the many portraits of well known figures and of all the musicals we got to hear this season, "Fiorello!" stands out as an absorbing theatre piece. As much as the living LaGuardia was a phenomenon, his glorification on stage tops it. The success of the musical lies not only in the triumphant innocence of this rare species, an incorruptible politician, but also in the fact that New York and its people are a convincing part of the story. Jerry Bock's music, George Abbot's direction, and Tom Bosley's surprising portrait of "the Little Flower" contribute to a musical that deserves to run for a long time.

Jean Anouilh has long been neglected by the American theatre and was misunderstood whenever his work was produced. Though no longer neglected he is still misunderstood by producers, directors, and actors. He is hiding his joy in life behind a facade of disappointment, his flair for theatre magic is of a deceptive lightness, and his pungent irony is blended with an enchanting lyricism. Although his English translator, Lucienne Hill, received Anouilh's blessings, a great deal was lost by way of adaptation and the most vicious trap, to make things palatable to the Broadway audience, and even more was un-anouilhed when Rex Harrison tried himself in the role of the General who, pitted against his time in a Don Quixotic manner, fights for the lost ideas of the past. Most of the glitter and brightness – still noticeable like sunshine through chinks of a tightly screened window – has gone, and one leaves the theatre with the bitter feeling of having missed an interesting play that was there and wasn't.

Ugo Betti, the greatest Italian playwright of our time, who died in 1953 as a judge of the High Court in Rome, had a great social conscience, intellectual vision, and religious awareness. As a playwright he may care little for precise structure, but has something vital to say. In "Time of Vengeance" a constable, out for promotion, is to investigate a crime in a little village. It turns out to be a negligible affair *de facto*, but morally of gigantic proportion. The whole village is rotten and debased, and the daughter of the town clerk who embezzled a few lira becomes the symbol of pure innocence and must bear the suffering for all the others. Ugo Betti proves that everyone is finally involved in guilt and that man cannot live without his sins. It is a pathetic play written with no pathos, it is a devastating indictment – but not without the smile of forgiveness, the plea for understanding. At The York Playhouse it was well staged and with the simplest means by David Metcalf in honor of off-Broadway and a dramatist who cared about his fellowmen and the art of playwrighting.

# "Come to Me"

By The Reverend A. C. Meier
*Pastor of Faith Lutheran Church*
*Whitehall, Michigan*

*At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from wise and intelligent people and have revealed them to little children. Yes, Father, I praise You that You were pleased to have it so.*
*"My Father has put everything into My hands. Only the Father knows the Son. And only the Son — and anyone to whom the Son wishes to reveal Him — knows the Father.*
*"Come to Me, all you who are laboring under a burden,*
*And I will give you rest.*
*Take My yoke upon you and learn from Me —*
*I am gentle and lowly at heart —*
*Then you will find your rest.*
*My yoke is easy.*
*And My burden is light."*

Saint Matthew 11:25-30 (Translation by W. F. Beck in *The Christ of the Gospels*, Concordia)

While our Lord was on earth in the days of His humiliation He worked at teaching people the fundamental things of Christianity. Such people who studied under Him He called "disciples" or "learners." From among the "learners" He also selected twelve whom He gave special attention for they were to be His "apostles" or "sent ones," the "Key Men" of the New Testament Church. We are all aware that among the twelve one of them, Judas Iscariot, tragically flunked the course. After the Ascension he was replaced by St. Matthias, whom we hold in sacred remembrance today.

We know little about this man Matthias beyond the fact that he been with the disciples since the time of Jesus' baptism and was a witness to the resurrection and so qualified as an "apostle." It is not likely that he took any courses in science or philosophy that might have been offered in that day. And yet he was in possession of great wisdom, very great wisdom. He had been made wise unto salvation through faith which is in Christ Jesus. This had not been achieved by following the thinking of men of science, nor by following the thinking of men schooled in the thought processes of human philosophy; it had been brought about by the Spirit of God who established in him the logic of God, theology. He had learned to think as God thinks. He had learned to appreciate thoughts that are higher than our thoughts, thoughts of God toward us that are thoughts of peace, and which human logic suggested ought to be thoughts of vengeance and strife.

When we call attention to this we do not depreciate man's schools of philosophy or of science, but we call attention to the great blessings God has bestowed by His revelation of the fundamentals of Christianity. Such revelation God has not restricted to the channels of such schools nor is it dependent on the type of thinking espoused by them, but He does His work among people without dependence on even their intelligence quotient. It is possible for a person to flunk any and all courses from kindergarten to university and still not be disqualified from finding God and the salvation He has provided in Christ Jesus for the human race. Actually God is more readily found and His logic is more readily acquired by humans during the years previous to kindergarten. Finding God and His Kingdom calls for a certain "childlikeness" which the pride of man is often reluctant to concede. The Lord Jesus expresses Himself as being thankful that God has made Himself available on such simple terms: "I praise You, Father, Lord of heaven and earth, that You have hidden these things from wise and intelligent people and have revealed them to little children. Yes, Father, I praise You that You were pleased to have it so." This does not bar wise and intelligent people from truly finding God, but it removes the frustrating thought that before we can do so we must first acquire a Ph.D.

As to whether or not there is a God, I think that most will agree that the schools of human philosophy have the conclusion forced upon them that there is. At the same time the schools of science research themselves to the point where they must conclude there has to be. Reason discovers His tracks, science uncovers His footprints, so He must be around. The next thing is to really find Him. Intelligent beings have always gotten a terrific thrill out of just looking at His footprints. The angels of God, the most intelligent of created beings, were so thrilled by the handiwork of creation that they shouted and jumped for joy. They, of course, were personally acquainted with Him of whom it is written, "He spake and it was done; He commanded and it stood fast." Time was when man also thrilled at creation and enjoyed the same intimate acquaintance with the Creator as did the angels. But sin changed all of that. Man still is thrilled by the footsteps of God, but in his natural sinful state the old acquaintance is no more. But God seeks to reestablish it. He has gone to great lengths to do this. He has come to earth in the person of Jesus Christ. He has personally kept the law. He has personally absorbed

the punishment. He has personally become the Father's Ambassador of good will and our Advocate for reconciliation. Has Jesus been successful? He has. He says, "My Father has put everything into My hands. Only the Father knows the Son. And only the Son – and anyone to whom the Son wishes to reveal Him – knows the Father." By Christ, in Christ, through Christ we get to know more than just the fact that there is a God somewhere who has great wisdom and power and other virtues. We get to know Who He is, where He is, and best of all, that He has loved us beyond the call of duty, so whosoever will trust Him shall not perish but have everlasting life. He has come so close to us again that already in this world we can lift our eyes to Him and say, "Our Father who art in heaven."

It is not surprising that people are hesitant to enter upon such a relationship. They are feeling the weight of the burden of sin which separates man from God. They say to themselves, "I must first complete the work for my Ph.D. before I am worthy." Or they will say, "I must first find God in my laboratory, isolate Him in a test tube, prove myself greater than He is." But Jesus says, "There is no need of that. You need not ascend to heaven to bring God down, nor descend into the deep to bring God up." In fact that would be altogether wrong as well as impossible. Hear Him say, "Come to Me, all you who are laboring under a burden, and I will give you rest. Take my yoke upon you and learn from Me – I am gentle and lowly at heart – then you will find your rest." There is no need to storm the halls of human wisdom in a frantic search for God. There is no need to ride through the land knocking at doors and inquiring, "Have you seen God?" God's word reveals unto us Jesus, and Jesus reveals unto us God, merciful and gracious, forgiving iniquity, transgression and sin. He takes away the burden that drives to despair and in return gives you a sure hope for blessedness that is eternal. Of course, coming to Jesus calls for commitment on your part. It means forming an allegiance. It means severing ties that bind to the kingdom of darkness. It means throwing off the yoke of satanic enslavement and putting on the yoke of servitude to Christ, but it means also getting rid of an unpleasant burden which would finally exhaust us and cause us to perish eternally. In its place we assume the burden that goes with being known as one of His. But He assures us that His yoke is easy and His burden is light. Many have tried it; many have taken Him at His word and in trusting His word and promises they have found Him whose footprints are found everywhere. And following in the footsteps of Jesus of Nazareth by faith, they have been amazed to find themselves standing in the presence of God, dressed in white robes, peace in their heart, and an eternal song of thankfulness on their lips.

# Letter from Xanadu, Nebr.

By G. G.

Dear Editor:

I guess you are probably wondering what ever happened to this squabble in the Lutheran Implement Dealers Association. Actually, nothing has happened. The Reformed crowd – that is the bunch that split off from us – is planning to have its own meeting this year in Chicago while we have our annual convention in San Diego.

Some of the bad feeling has eased up a little in the last few months. We have worked together on a couple of matters affecting implement dealers that have been before the National Labor Relations Board and we issued a joint statement opposing the nomination of a Catholic for president but I'm afraid it's going to be quite a while before we get reunited – if it ever happens.

Meanwhile, I am up to my ears in planning for the San Diego convention which is only two weeks off. I had planned to retire from the presidency this year, but now I don't know. There are a lot of guys in the Association who would be willing to make all sorts of concessions to get the Reformed crowd to come back into the Association and if I stepped out of the picture one of these guys might take over. My own feeling is that our hands are clean in this whole affair and that all we need to clear up this business is for those Reformed guys to admit that they were wrong and come back. Meanwhile, we are doing OK without them. And as president I think I can stop any moves toward a compromise.

You know, sometimes I wonder why I bother with this business. I've got a good living right here in Xanadu and if I had any sense I would just run my store and enjoy my family. But then, when you come right down to it, why should anybody take on a job where he is a target for everybody that feels like criticizing? I guess there is some special form of craziness that gets some of us. At least, once you get into a job like this it's awfully hard to give it up.

By the way, we were awfully lucky in our main speaker. He's the biggest implement dealer in New Zealand, and on top of that he was born in Germany, which makes him just about as Lutheran as you can get. I'm looking forward to hearing what he will have to say.

Regards,

G.G.

# Augsburg in 1960

By ADALBERT RAPHAEL KRETZMANN

In 1944, a direct hit on St. Maximilian Church in Augsburg, Germany, virtually destroyed the entire church. The general outlines of the former church were still visible as the rubble was cleared away. But the walls that were standing were only shells of their former strength. Instead of a high vaulting there was only every second buttress available for the support of the roof. Professor Dominikus Boehm of Cologne was drawn into the work immediately after the close of the war. From his offices in Cologne came a number of designs seeking to solve the problem with what could be saved of the fabric of the former church. The result is a beautiful elemental piece of architecture.

The ceiling was squared off and in cooperation with Professor Franz Nagel, a beautiful ceiling of colored plaster and fresco painting was evolved. It is possibly the most striking example of using such elements to produce so rich and artistic a result. The general impression is of revelation through the Word of God. The large center circular motif concerns itself with the vision of Ezekiel. Two huge circles are evolved from this. The great ring nearest the altar shows the creation of the world: the ring nearer the narthex tells the story of the creation and fall of our first parents. Reading clockwise, the great circle displays the creation of Eve from Adam's rib; Eve taking of the fruit of the tree; Adam tilling the soil in the sweat of his brow; and Adam and Eve being driven out of Paradise and the angel guarding the gate with the flaming sword.

In the development of this type of ceiling, the artist, architect, and pastor collaborated magnificently in order to produce something which would be truly significant for the impoverished congregation. The results are not only gratifying aesthically but deeply moving spiritually. No one can contemplate either one of the visualizations of the two great circles without being moved to sincere self-examination. There is a clean-cut honesty about all the elements which are in use. The colors are bright enough to be satisfying to the earnest colorist and yet blend so well with one another and into the light of the upper church that one is scarcely conscious of their brilliance. The windows are still of clear but muted glass and, therefore, aid considerably in allowing the devotional atmosphere to shine through all of the patterns in the ceiling. Professors Nagel and Boehm deserve the utmost commendation for carrying out a brilliant achievement in the face of seemingly insurmountable difficulties. One commentator said very aptly, "This kind of work could make any flat ceiling a real joy."

# Rabin, a Phenomenon

By WALTER A. HANSEN

I have heard and interviewed many of the most famous violinists of our time. Michael Rabin, who observed his twenty-third birthday in May, 1919, is one of the greatest among them.

Those who undertake to evaluate art and artists must strive to be calm, collected, and restrained when they pass judgment. I observe this precept with all my heart and with all my strength when I speak or write about Michael, yet this young man's ability as a violinist is so phenomenal that I wonder whether anyone can ever praise it enough. I heard Michael for the first time when he was only eighteen. My amazement knew no bounds. Today Michael is even greater in his field than he was five years ago.

For this reason I shall direct your attention to a disc titled *Mosaics* (Capitol). May one use the adjective "great" when speaking about every composition contained in this recording? No. Yet Michael, with Leon Pommers at the piano, presents every one of them with skill that is nothing short of great. Why? Because he is a great artist — a past master of all the secrets of violinism at its best.

Michael begins his inspiring disc recital with August Wilhelmj's exquisitely made transcription of Frederic Chopin's *Nocturne, Op. 27, No. 2.* Then hep lays Henri Wieniawski's *Caprice in A Minor.* Here his spiccato is positively electrifying. George Bernard Shaw once wrote that some great masters composed music for the violin but that Wieniawski composed great violin music. Next Michael turns to *Young Girls in the Garden,* a delightful tidbit from the pen of Federico Mompou, an unusually able Spanish composer.

Years ago I reviewed a recital by Joseph Szigeti, the brilliant Hungarian artist who transcribed Mompou's composition for the violin. Before the concert Szigeti sent me a note on which he told me something about his transcription for the violin of Alexander Scriabin's frightfully difficult piano composition titled *Etude in Thirds.* Szigeti's performance of this work was breathtaking. But I am sure that it did not excel what Michael does on the disc I am discussing.

Do you know Claude Debussy's *La plus que lente,* a slow waltz filled with magic? Listen to Michael as he plays this gem. Then hear him play a composition by Pablo de Sarasate, the renowned Spanish master of the fiddle. The title is *Habanera.*

Sir Edward Elgar's *La Capricieuse,* with its flying staccato passages, is next on Michael's program. Carl Engel, a noted musicologist, set cigar-smoking Amy Lowell's *Sea Shell* to music, and Efrem Zimbalist transcribed this song for the violin. Michael plays Zimbalist's transcription on this disc. Then he returns to Sarasate and entrances me with the almost unbelievable brillance that characterizes his reading of *Zapateado,* an exciting Spanish clog dance. Maurice Ravel's *Piece en forme de habanera,* a beautifully atmospheric work, is the next composition. This is followed by Jascha Heifetz' version of the well-known march from Sergei Prokofieff's *The Love for Three Oranges,* and Michael concludes his disc recital with the scintillating *Burleska, Op. 17, No. 4,* by Josef Suk, a highly accomplished Czech composer.

If you want further evidence of Michael's consummate mastery of the art of playing the violin, listen to this young man as he presents Niccolo Paganini's 24 *Caprices* for the violin alone.

I must conclude this column with an apology. Some pesky imp must have been haunting me when, in the November issue of *The Cresset,* I gave a false title to Friedrich Blume's *Musik in Geschichte und Gegenwart.* I called this invaluable work *Musik in Zeit und Gegenwart.* I knew better. My pen slipped even though one of the volumes of this great work was on my desk as I wrote. Believe me, I have heard about this inexcusable *lapsus.*

## Some Recent Recordings

JOHANN SEBASTIAN BACH. Here Leopold Stokowski presents his own transcriptions for orchestra of the following compositions: *Passacaglia and Fugue in C Minor; Komm, suesser Tod; Bouree,* from *English Suite No. 2, in A Minor; Sarabande,* from the *Violin Partita No. 1, in G Minor; Ein' feste Burg ist unser Gott; Shepherds' Song,* from the *Christmas Oratorio; Fugue in G Minor ("Little").* I know all the objections that are still raised against Stokowski's transcriptions of Bach's music. I reject them. Stokowski has done far more for Bach than his carping opponents will ever be able to do. Capitol. — A SONG RECITAL. Christa Ludwig, mezzo-soprano — with Gerald Moore at the piano — presents the following program: Franz Schubert's *Die Allmacht* and *Fischerweise;* Johannes Brahms's *Liebestreu, Sapphische Ode, Die Mainacht,* and *Der Schmied;* Hugo Wolf's *Gesang Weylas* and *Auf einer Wanderung;* Richard Strauss's *Die Nacht* and *Allerseelen;* Gustav Mahler's *Ich bin der Welt abhanden gekommen, Des Antonius von Padua Fishpredigt,* and *Rheinlegendchen.* This is sterling artistry. Angel.

# BOOKS OF THE MONTH

## RELIGION

### WHAT'S LUTHERAN IN EDUCATION?

By Allan Hart Jahsmann (Concordia, $2.00)

When a reviewer finds himself involuntarily nodding assent and shouting "Hear! Hear!" while he is reading, it can mean either of two things. Either the author has opened up new and exciting vistas to him, or he has found a way to give strong and compelling expression to ideas which the reviewer shares but which he had never quite been able to articulate.

So far as this reviewer is concerned, there is something of both in this minor masterpiece by Allan Hart Jahsmann, associate editor of Sunday School materials of the Lutheran Church - Missouri Synod. We have needed a book of this kind for a long time. It is an intelligent, closely-reasoned, dispassionate answer to those who honestly question the need or desirability of Church-supervised or -related schools. But, more than that, it ties together a surprisingly large number of the cultural, political, and theological presuppositions which constitute the environment within which the educational enterprise is carried on in our country.

What emerges from this book is that there is a Lutheran view of education which is clearly distinguishable from the general American Protestant view, on the one hand, and the Roman Catholic view on the other. It is not mere denominational chauvinism that prompts us to say that the view of education which Dr. Jahsmann brings together here from a multitude of official pronouncements and personal comments reflects a theological sophistication and a logical consistency which would be very hard for even the critics of the Christian day school to refute. At the same time, there is no attempt to defend the Christian day school merely because it is an agency of the Church. The argument throughout is that the Christian day school, and other educational institutions of the Church, are necessitated by the basic nature of education and by basic Christian understandings of the nature of man and of society.

Dr. Jahsmann starts off with a discussion of the purposes of Lutheran education in which he attempts to answer the question of what one wants to achieve through the process of education. "Christian perfection and maturity," he concludes

> involves all aspects of spiritual life — the physical, mental, emotional, social, moral, as well as religious sides of a total self. Since the life of man is a unit, he cannot be truly moral and religious apart from his physical, mental, emotional, social, vocational, or recreational life. He is spiritual, he is moral, he is religious *in* the various other aspects of his life. Hence complete sanctification, the total Christianizing of the individual, is the goal of Christian education.

He then goes on to ask who are the responsible agents of Lutheran education. His answer to this question (Chapter 2 in the book) deserves far wider circulation than the sales of this book will probably give it. Some individual or group within the Church might give serious consideration to reprinting it for free mass circulation, for it provides not only a rationale for private education but also throws some much-needed light on the old and vexing question of Church-state relationships. It is particularly gratifying to us to note that responsible officials of the Missouri Synod have not been taken in by the specious "wall of seperation" interpretation of the First Amendment.

Chapter 3, dealing with the form of the educational program in the Lutheran school, is perhaps the least satisfying chapter in the book, possibly because it introduces a strain of fundamentalism which represents only one stream of Lutheran theology (and perhaps not the mainstream at that) and which does nothing to strengthen the otherwise strong case which Dr. Jahsmann presents for an approach to education which will preserve the connection between the *kerygma,* or message of God's redemptive acts in Christ, and the *didache,* or teachings of the will of God for Christian living. What Dr. Jahsmann seems to be calling for in this chapter is an intelligent fusion of the traditional didactic approach of the older Lutheran school teacher with the more permissive or democratic approach of the newer generation. This subject is further developed in Chapter 4, which deals with the educational function of relationships.

Chapter 5, summarizing the agencies of Lutheran education, rather resembles one of those lists of credits at the end of a television spectacular. The idea is to be sure that nobody's name gets left out. Nevertheless, it will be a valuable reminder to those whose experience of Christian education has been limited to the home and day school and Sunday School that the Church is active on many fronts, adapting her program where necessary to local situations.

The final chapter, on church-state relationships, harks back to some questions raised in Chapter 2. It is exceedingly well done. Necessarily it raises more questions than it answers, and this in itself is an important contribution to the thought of the Church, for as things now stand it is inevitable that the Church will have to reappraise some of its traditional relations vis-a-vis the State as the State claims more and more of the citizen's disposable income via taxes and intrudes farther and farther into areas which had formerly been considered matters of private or denominational concern. Put more bluntly, Christian education is a mighty expensive proposition and runs the danger of being taxed, directly or indirectly, out of existence.

### THIS IS MY GOD

By Herman Wouk (Doubleday, $3.95)

*This Is My God* is concerned with Judaism. It is not, however, a theology or a history or autobiography. But it is a nicely balanced combination of these elements which any reader will find both interesting and rewarding. *This Is My God* is a layman's statement of his personal religious beliefs, their historical origin, and their effect on modern as well as ancient life.

That this layman is one of America's outstanding novelists and playwrights who brings his inflective style and sense of drama into the field of non-fiction adds immeasurable attraction to this book.

Mr. Wouk's survey of 3000 years of Jewish history, his rich painting of the religious festivals and holy days, his careful delineation of religious authority, and his sympathetic approach to the chasm separating orthodoxy and dissent are conducted with a good deal more verve than readers can ordinarily hope to expect. Bits of memorabilia from the relationship between Wouk and his grandfather, a rabbi on three continents, realistically spell out points of discussion that might otherwise seem obscure, and a glossary is provided for the Yiddish terminology.

*This Is My God* is not only an important book for Jews seeking additional insight into their religion, but it provides an excellent perspective for Christians to examine that great body of Mosaic law and tradition which is the basis of all Western religions. Wouk deprecates his own book in comparison with the voluminous tomes of Jewish law and commentary which begin with the Talmud and span thirty centuries. However, more people will hearken to this call back to Judaism, more people will have a richer share of their Jewish religion, and more people will become better informed

about Judaism by this book than by any of the other works so highly revered by Wouk.

G. L. Penk

# GENERAL

### TWO GENTLE MEN

By Marchette Chute (Dutton, $5.00)

Both George Herbert and Robert Herrick were seventeenth century poets, both were country parsons in the Church of England, both were peaceful, gentle men in an age which was neither peaceful nor gentle, each produced a single volume of poems. Yet the differences between the two men are more obvious and more important than the similarities.

Herbert, devout and reflective, had apparently dedicated his talents and his energies to the service of God almost from childhood, and his poems are an expression of that dedication. They are never conventional expressions of piety, a statement of expected attitudes in expected phrases; they are instead almost a conversation between one soul and God. Herbert was one of the finest poetic craftsmen of the seventeenth century, and he took the art of poetry very seriously; yet on his deathbed he left instructions that his poems should be published only if they would be helpful to others. Otherwise they should be burned.

Robert Herrick would never have burned his poems; he served Apollo with at least as much fervor as he served Christ. Though in all probability a sincere Christian, he was not a particularly devout one. There was nothing of the saint in Herrick's make-up, and temperamentally at least, a good deal of the pagan. His was a sunny disposition; he was incapable of spiritual agonizing or deep grief. But violets and Maypoles, holly wreaths and butterflies, wedding feasts and pretty girls have probably never been more sweetly sung than Herrick sang them.

Both Herbert and Herrick reveal themselves in their poems, and both are warmly human, genuinely likeable men. But they are very different. One wonders, therefore, why Miss Chute decided to combine their biographies. She treats each man quite apart from the other; in effect there are two distinct books within one cover. One is tempted to conclude that she felt neither of her subjects quite merited a full-length study, or that the quiet life of one poet who produced only one book would not fill the three hundred or so pages modern readers and publishers expect. Whatever her reason, the result gives no very strong indication of the real stature of her subjects. A reader coming to Herbert and Herrick for the first time through this book would probably go away thinking that here were merely two more quaint, rather charming minor poets. Quaint they may be, charming they certainly are, but in terms of quality, Herbert and Herrick are not minor poets.

Whether a book review may properly be a labor of love is undoubtedly a debatable question, yet a deep affection for George Herbert is the primary inspiration of this one. My own biases make me perhaps a little more aware of those of others, and this linking of Herbert and Herrick seems all the more a disservice to Herrick. Inevitably he comes off second best. That he should do so was, however, obviously not his biographer's intention. She treats both her subjects with an interest which is at once both warm and dispassionate. She discounts criticisms of Herrick which are based merely on hearsay, and she similarly discounts the legends surrounding Herbert, particularly Walton's, which seems designed to enhance the luster of his halo. Yet the fact remains that Herbert inspires a warmer regard in his biographer than Herrick does — as he does also in me and in most twentieth century readers. Despite the evidence of objective scholarship, Herbert remains for us still very much the poet-saint whom Walton saw. It is perhaps inevitable that we should respond to Herbert's dedication, to his soul-searching, to his struggles with himself; this is an age that admires seriousness and introspection. And Herbert was unquestionably the more complex personality of the two. Because their poetry is so entirely different, it is impossible — or at least unwise — to say that one is a greater poet than the other; each was a master of his own kind. But in this double biography Herrick stands — understandably, but still regrettably — in the shadow of a greater man.

Nola J. Wegman

### CIVIL WAR IN THE MAKING 1815-1860

By Avery O. Craven (Louisiana State University Press, $3.00)

Here is history at its finest. In this small (115 pages) volume Professor Craven presents a truly brilliant analysis of the significant events and the changing temper of the country during the half-century preceding the Civil War. He steadfastly refuses "to single out and assign relative importance" to the complex forces which brought on the War; he proposes, rather, "to see how concrete issues, as they arose, came to represent abstract principles" (pp. 65-66). This he does, with a cogency and lucidity equaled by few historians of our day.

Professor Craven points out that for decades North and South had settled their specific differences through the democratic process. But as the nineteeth century advanced it became increasingly difficult for moderate men of either section to center attention upon the concrete issues confronting the nation. Instead, sectional interests became irrevocably tangled with basic principles and values, until all the complex issues were reduced to the single abstract question of the moral right or wrong of slavery. With this development, moderate men on both sides increasingly lost control of events, and extremists North and South hurried the nation along on the disastrous road to disunion and Civil War. At the most crucial point in the history of democracy, the democratic process had failed.

In the background was the tragically ironic fact that while the industrial revolution was increasing the interdependence of the country's sections, it was at the same time inexorably driving a wedge between them. For two separate systems were evolving: finance-capitalism and large-scale industrialism in the North and a predominantly agricultural system in the South. For the North this meant a completely new order and way of life; for the South the continuance and even strengthening of existing institutions, relationships, and values.

Although the author emphasizes the interpretation of history rather than historical narration, convincing documentation buttresses every important generalization. Brilliant synthesis is expertly blended with the effective citation of fresh primary sources. Throughout the volume Professor Craven demonstrates the rare and valuable ability to stand back from controversial assertions by Northerners and Southerners and to evaluate these assertions calmly and judiciously.

Perhaps the most impressive of the four main chapters for its penetrating analysis and wise comment is the second, entitled "The Conservative Southerner." "There is no sadder story in all American history than that of the Southern conservatives in the final crisis" just before the outbreak of the War, says the author, and proceeds to illustrate this statement with pertinent quotations from newspapers and letters.

The importance of the subject, the excellence of the writing, and the stature of the author make *Civil War in the Making* "must" reading for statesmen, for journalists, and for all students of American history. Every thoughtful moderate American will want to read this book, and no extremist, North or South, should be permitted to ignore it.

### COMMONWEALTH OF AMERICANS: A Search for the Missing Chapters of Our Story

By Byron D. Murray (Philosophical Library, $3.75)

From the tapestry of our American civilization, numerous strands are separated in this book. The presentation "characterizes

the American as a skeptical rationalist — one who wants his faith to be as rational as possible but yet one who looks with a skeptical eye upon sheer dialectics."

A number of questions are raised concerning the conflicts in our national thought and beliefs. The subtitle appropriately indicates an out-of-the-ordinary approach to cultural evaluation of American writers. A total of seven major divisions offers topics with such strange labels as, e.g., Our Rational and Mystical Complex; The World of Caesar and of God; and Theology and Theopolitical Thinking. Throughout, there are too many generalizations on the ambiguities of good and evil; herein is the essential weakness of an otherwise stimulating work, namely its fondness for abstract terminology. Certain chapter heads, however, are more clearly expressed (and the better live up to expectation!): Scripture, Humanism, and the Great Dichotomy; War in our Literary Tradition; The Latest Tradition of Job; etc.

Professor Byron D. Murray is Director of Graduate Studies at Minnesota State College. His avowed purpose here (p. 193), "to be interpretive rather than comprehensive," may be thought of as "an approach to the more extensive histories and surveys of our literature and the comprehensive histories of our thought." As usual, statistics given here will prove nothing, though they are useful to illustrate significant trends. What Murray capably infers is that "there is much more continuity in our central literary heritage than has been supposed. And if continuity in our literary heritage, continuity and a reasonable consistency in our thought and faith." Yet we Americans are experimental-minded rather than (in Emerson's seminal phrase) foolishly consistent! This book is a challenging, if not always sufficiently lucid, presentation of our American multiverse today.

## AN INTRODUCTION TO HAIKU

By Harold Henderson (Anchor, $1.25)

For one dollar and twenty-five cents there is nowhere a more pleasing introduction to the world of *haiku*, or to the stuff that makes Japanese poetry, than this modest paper-back.

One of Professor Henderson's achievements is his successful use of rhyme. In dealing with poems of three lines, and a mere seventeen syllables in Japanese, rhyme can easily become artificial and forced. This translator has the skill and good taste to escape, for the most, both the triteness of the jingle and the devastating plop of the manufactured rhyme.

Even more praiseworthy is Mr. Henderson's good judgment in not forcing rhyme into poems that refuse to be so manipulated. Many other translators are tediously rigid on this point, as can be seen in these two translations of a *haiku* by Basho, the incomparable master of this form: Henderson's unrhymed version captures some of the poignance of the original: *A cloud of blossoms, / an evening bell — / Ueno? Asakusa?* Compare this to the engineered version by Kenneth Yasuda: *Beyond cherry brumes / Is it the bell at Asakusa / Or Ueno that booms?* The former may require a word of explanation, but at least it is not shattered by a forced and unnatural rhyme.

Reinforcing the numerous translations is a text written with deep insight and — I like this most of all — an attitude of sheer fascination. In addition, each poem is offered in Romanized Japanese with a word-for-word English translation below it. Three centuries of Japanese poetic art exhibited in these *haiku* is rich fare. Here is a book to avoid unless you are interested in pure poetry and in the men who helped invent and perfect it.

ROBERT EPP

## JAPAN: THEME AND VARIATIONS

A Collection of Poems by Americans (Tuttle, $3.00)

For every exciting verse in this anthology, one must be content with ten that are uninteresting. The preponderance of versified drivel might unfortunately frighten all but the most adventuresome from the prospect of discovering a few stars among the fizzles.

For me, the main value of this volume lies in its ability to mirror American reaction to Japanese culture. Although most of these poems reveal a superficial dime-store or sentimental woman's-club variety of insight into Japan's spirit, there are just enough evidences of genuine penetration into the essence of Japanese culture to make leafing through the variations profitable.

As a sort of unexpected bonus, the determined reader will also be rewarded with occasional flashes of poetic insight which, even when purloined directly from Japanese poetry, make the journey through these pages satisfying. Finding the triumphs amid the trivia is almost as delicious an experience as finding a lone firefly after crossing a hot meadow at midnight; it is both the price and the gift of anthologies that it takes a lot of night to make the stars shine.

ROBERT EPP

## A CHURCH, A SCHOOL

By Ralph McGill (Abingdon Press, $2.00)

Selected reprints from the *Atlanta Constitution's* daily column, written by its editor, form the text of this slight volume. The articles, although undated, were evidently written within the past two years. All but two deal with school desegregation in the Southern States. The author's theme is that there can be no doubt about the constitutionality of the Supreme Court's famous 1954 decision, and that responsible leaders should make clear to their constituents both this constitutionality and its corollary, the illegality of flouting the decision. For, while anyone is entitled to disagree with a judicial opinion, no one is at liberty to disregard it. There is obviously no legal way to avoid compliance with a law. He says that disrespect for the law is the first step in the dissolution of government, and lays the blame for violence by hoodlums, hate-mongers and rabid fanatics at the door of all respectable citizens who encourage, even tacitly, disobedience to law.

Pulitzer prize-winner McGill's beliefs and admonitions are expressed in a manner which, while otherwise lacking in literary merit, is clear and forceful.

## EMBARCADERO

By Richard H. Dillon (Coward-McCann, $4.75)

Here are some true sea stories for those who like true sea stories. But brush up on your vocabulary before tackling. Eben Linnell was caught in a bight of the spanker boom vang when the sail jibed in a squall, and that's bad, but you won't know how bad if you don't refresh your memory on bights, booms, and vangs.

Perhaps someday a chronicler of true sea stories, one more interested in royalties than purity, will address himself to that great mass of landlubbers who are fascinated by tales of the sea but frankly don't know a spinnaker boom from a balloon jib. A fortune for a glossary!

Another thing. Ships' logs make admirable sources. But not plots. Unity and coherence are still admirable virtues for writers, even of true sea stories.

## GREAT WOMEN OF THE CHRISTIAN FAITH

By Edith Deen (Harper & Brothers, $4.95)

After having read Edith Deen's "All the Women of the Bible" and used it widely as source material for many topic discussions in various Church-related groups, I was pleased to find another equally fine book by the same author. This book, too, promises to be valuable for study-groups within the Church. The vast amount of research expended by Edith Deen has resulted in authentic biographical material on women through the ages who have made a definite contribution to Christian precepts. Her selection of the women, her graphic account of each one's activities, her accurate descriptions make each selection an exciting narrative. The women about whom she writes lived to promote the cause of Christ as defenders of Christianity and freedom throughout the world and in all ages. One cannot help but be stirred by the powerful

drama which unfolds between the pages of this book in the lives of the great women depicted here.

BERNICE RUPRECHT

# FICTION

### BETRAYAL

By Ethel Erkkila Tigue (Dodd, Mead, $3.50)

A show-down battle with the school board, the subtle and not so subtle intrigues of his colleagues, the murder of an old friend, the memory of a love now dead and the desire for a woman already promised constitute the problems of Phil Roberson in *Betrayal,* a first novel, by Ethel Erkkila Tigue. These diverse yet so closely related elements are neatly telescoped into a five-day week that threatens to blow Howell's Bend, Idaho, completely apart.

Phil Roberson, Howell's Bend high school principal, leads a cast of teachers, their friends and families, the students, and the citizens through a series of rather adroitly handled crises. The problems of the teaching staff, the triumphs and mistakes of the students, and the piercing sensitivities of both groups are obviously drawn from the writer's own experiences and are deftly portrayed. These interactions bridge pauses in the main story and give it an added dimension.

There is a lot in this book. And in covering so much ground in so little space, the writer was forced to draw on a good many stereotypes. They are well used, drawn quickly with short but definitive strokes, and maintain a pace which would have been impossible with more detailed characterization. The link-chain opening chapters start the story and place the main characters in a hurry. However, the style and approach of the opening is more that of a short story than a full-blown novel.

In the second half, the story threatens to bog down in educational gobbledegook slightly deeper than most non-teaching readers may want to traverse, but the initial pace comes on strong in the closing minutes to win.

It is a good book — entertaining, informative, and thought-provoking. Best of all it holds promise of more in the future for Mrs. Tigue is reportedly at work on two other novels.

G. L. PENK

### MY VALLEY IN THE SKY

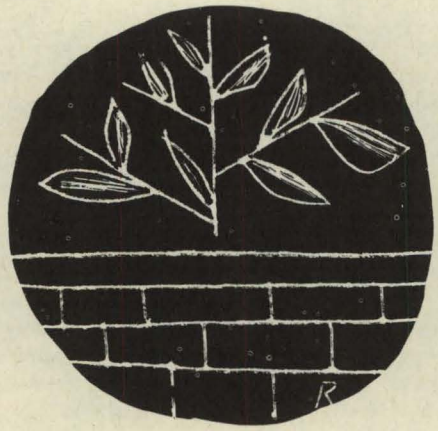
By Judy Van de Veer (Julian Messner, $3.50)

Somewhere in the hills of California is a ranch inhabited by numerous dogs and cats, a goat, a pig, a multitude of cows and horses — and a few people. The author herself, a woman who desires only to work with animals and to write about them, lives here. Wowser (whose real name is Mary) is Judy's niece, and has preferred life in the country since she was a child. There is Thea, widow of a navy captain and a former actress, who lives in a house trailer in the yard. And, finally, there is Judy's father, a man who at eighty built a small guest house and who continues to help out by mending fences.

*My Valley in the Sky* has no real plot; rather, it is a delightful account of everyday life on the ranch. There are stories about the various horses — Jill, who was injured on a fence, Penny, who uses Pericles for a seeing-eye horse, Kinkie and Cherie, who were exact opposites as equine mothers; about the favorite cows — Mardy, who had to be given calcium solution, and Freddie and Rosie, Mardy's children; about the dogs, Desdi, Tinker Bell, Dinah, and Wendy, and the cats, Willy Catsidy, Trolley, Esmerelda, and Purrsilla. Miss Van der Meer tells of the sadness which comes with lack of moisture, but also of the joy which arrives when rain begins to fall and everyone knows that soon all the animals will have sufficient food and water.

The book is spontaneous, the events described come tumbling forth in no definite order. *My Valley in the Sky* is light reading, but it possesses a charm and spirit which make it enjoyable.

STEPHANIE UMBACH



robert charles brown

# Unfair Criticism of TV

By ANNE HANSEN

In a recent issue of *TV Guide* Gilbert Seldes, noted author, educator, and critic, roundly denounced what he calls "one-sided, egghead criticism" of television. Mr. Seldes is a veteran critic of the three media of mass communication and entertainment that have come into being since the turn of the century. His acquaintance with television goes back to 1937, when, without actually having seen a television program, he published an article titled "Errors of Television" in the *Atlantic Monthly*. Since then the author of *The Seven Lively Arts, The Great Audience, The Public Arts,* and other widely read books, has had extensive experience in the field of television – as producer, director, writer, emcee, panelist, and "an intellectual critic of the medium."

Mr. Seldes believes that the approach of "the petulant highbrow" to TV is "wrong-headed," unfair, and harmful. He declares that it is the duty of the educated citizen to demand that mass media be used "for the general good." It is up to him, Mr. Seldes contends, "to stop nagging his adversary and to stop sneering at what other people seem to enjoy – and to take the first step towards reconciliation, which is, of course, to acquire understanding."

It seems to me that Mr. Seldes' conclusions are sound. One still meets self-styled intellectuals who proudly boast that they *never* watch television – or that they will not have a television set in their homes. Is this really a virtue? Is it necessarily a mark of superior intelligence to refuse to share, by way of television coverage, President Eisenhower's recent trip to Europe, Asia, and Africa merely because one has no patience with boring soap operas? Or to take for granted that TV has nothing more to offer than dull domestic comedies, old movies, and brutal crime programs? Can anyone be totally unaware of the strides television has made in education? Can one ignore, or be unmoved by, the history-making events of our day as they are recorded by TV cameras in every corner of the globe?

Despite its size – 559 stations, which beam programs to 52,000,000 sets and approximately 112,000,000 viewers – television is still a young industry. As a result of recent investigations and revelations the industry is caught up in a crucial period of self-examination. John C. Doerfer, chairman of the Federal Communications Commission, has expressed the hope that the industry will bring about its own reforms and will establish its own code of ethics and practices. Actually, a Television Code of Practices, drawn up and administered by the National Association of Broadcasters, has been in existence for a number of years. But only about one half of the nation's TV stations have adopted this code and are authorized to display the code seal. At this writing we have just moved into a new decade. It may well be that the 1960s will bring greater maturity to TV and that the television screen will truly become an instrument to mirror man's highest aspirations and most noteworthy achievements.

Now for a look at films released in the closing months of the old year.

The filming of *Solomon and Sheba* (United Artists, King Vidor) was more than half completed when Tyrone Power – cast in the role of Solomon – suffered a fatal heart attack. Subsequently the film had to be remade, with Yul Brynner in the part originally assigned to the late Mr. Power. The total cost of the picture reached the staggering sum of $6,000,000. And all for what? For a lurid, tasteless, and unimpressive hodgepodge that has little in common with the Biblical account of King Solomon and the Queen of Sheba.

*Goliath and the Barbarians* (American International) is one of a series of cheap quickies produced in Italy by Sam Levine. This ridiculous concoction depicts the adventures of a fifth-century Roman warrior.

What happened when the tiny Duchy of Grand Fenwick declared war on the United States? See *The Mouse That Roared* (Columbia, Jack Arnold) for a relaxing hour of delightful political satire.

*Happy Anniversary* (United Artists, David Miller) continues the seemingly endless succession of vulgar sex comedies that have plagued movie-goers since the apparent breakdown of production codes. Plot and dialog often overstep the limits of good taste.

For those aboard the submarine *Sea Tiger* World War II was just one gay and giddy whirl of gags and slapstick comedy. At least that is the record set down in *Operation Petticoat* (released through Universal-International and directed by Blake Edwards).

*Beloved Infidel* (20th Century-Fox, Henry King) presents a shallow study of one of the tragic figures of our era. The true life story of F. Scott Fitzgerald is a poignant account of success, failure, doubt, and despair. The film version, based on Sheilah Graham's account of her life with the late writer, is often in questionable taste and lacks force and conviction.

# A Minority Report

## The Heir Presumptive

By VICTOR F. HOFFMANN

In the last issue of *The Cresset*, this columnist suggested that Nixon is a solid favorite for the 1960 Republican presidential nomination and for the presidency.

This mere suggestion has now become a prediction in the light of recent events. Nelson Rockefeller has withdrawn from the race. The Vice-President has also been established in the eyes of the public as the major force in the settlement of the steel strike. In between these two significant activities, Nixon was given the opportunity of acting like the President pro-tem while Ike was taking a look at the rest of the world.

The Vice-President has also been very fortunate in his choice of extra-curricular activities. The newspapers reported that he was an enthusiastic spectator at the pro football world series. On New Year's Day, he served as grand marshal at the Rose Bowl parade.

Whether on official or unofficial duty, the VP usually mentions one way or another "what a wonderful President Mr. Eisenhower is." This writer contends that the blessing of Ike, asked for and received, is one of Nixon's number one assets. Though this fact is denied publicly by the President, Elijah has placed the mantle on Elisha. With this acknowledged by everyone except a president who foolishly believes he is above politics, Mr. Nixon can hardly miss becoming the next president of these United States.

From where we observe and reflect, Nixon has so much going for him we can forgive our readers for believing that God is on the side of the Republican Party. At any rate, who is there in the Grand Old Party to challenge the little, abused farm boy from California who has made good? God does not run.

So for Nixon everything is fine, fine, fine. A lot of people are now saying he is fine, very fine. This, as you know, is a fine political way to get on a fine gravy-train.

However, the leaders of the Democratic Party have long memories, particularly Paul Butler, its national chairman. They remember when he was not so fine a man. They remember when "he was a stinking, mean, lousy, little boy." They are out to remind the nation that "he is *still* a stinking, mean, lousy, little brat" — even though dressed up. The Democrats will run on this slogan: "Nixon is not a new man!" The old Adam has not been drowned with all its sins and evil lusts.

What sins specifically will the Democrats remember? They will remember and remind whoever listens of the low-level campaigns Nixon has conducted in California. They will contend, and with evidence, that the VP used every dirty trick in the business in his 1946 campaign for the House and in his 1950 campaign for the Senate.

Unquestionably, this man has played a lot of dirty, very dirty politics.

Even a lot of people with short memories can remember his anti-communist campaigns and investigations. In many respects, many Democrats will claim, Nixon "out-McCarthyed" McCarthy long before the McCarthy investigations. The Democrats will maintain with considerable reason that Nixon placed a lot of innocent people under suspicion with his Communist investigations.

Nixon has given the Democrats a lot of conversational material and it will be used. How will Nixon react? This column guesses that Nixon will follow his leader in trying to be above politics. The vice-presidential candidate and the middle-management of the GOP will run the spreaders. They will do all the dirty infighting. Meanwhile, Nixon will float around the country like the Angel Gabriel, with a halo, and blowing the trumpet of peace, prosperity, and good will to all men who vote.

The people who vote? They will vote for Nixon because they like angels, because they like peace, prosperity, and good will. Most of the people vote with less care and concern than when they buy toothpaste and Coca-Cola. They will vote away their responsibilities quicker than they will give up a five-cent deal in the corner grocery.

But the charges of the Democrats may force the combustible Mr. Nixon into the marketplace for some real old-fashioned slugging.

If he can be above politics, he will be "in." If not, the Democrats will have proved their contention: Nixon is always what he always was.

This is what the Democrats aim to do.

One wonders how much "intestinal fortitude" the VP really has. Soon we will find out!

# Letter to the Editor

Dear Editor:

It should be cause for general rejoicing that the Government of the United States has taken a firm stand in favor of clean nuclear weapons. For all who trust in God, it is particularly heartening, believing as we do that "cleanliness is indeed next to godliness," even as the Hebrew fathers have said.

Unqualified endorsement of this lofty objective has come from President Dwight D. Eisenhower himself. On the grave issue of dirty vs. clean bombs, our Chief Executive has brooked no compromise. By his positive, forthright advocacy of cleanliness, he has enhanced his moral stature, has strengthened spiritual forces everywhere. Republican or Democratic, as patriotic, God-fearing Americans, we can do no less than pray that righteousness shall emerge triumphant.

Then, if America is devastated by atomic missiles from the skies, we may go bravely, even cheerfully, to our deaths, secure in the knowledge that a clean bomb ushered us spotless from this vale of tears into the presence of our Maker.

Our cup, surely, must be filled to overflowing. But, unworthy as the thought may be, dare we hope for more? Would it be too much to ask that our political leaders, when they have fought and won the good fight for a clean bomb, strive for an even greater boon — a sincere bomb?

Lutherans, ever loyal, of course, to their doctrinal tradition, may balk at the term "sincere bomb." They can easily surmount this Reformed antipathy by calling instead for a "justifiable bomb."

A dirty bomb, admittedly, is too ugly, too horrible to accept with equanimity as an instrument of death, especially our own. And even a clean bomb is suspect. Like its dirty counterpart, it may have no intention, no desire to do away with us. Our demise may be a tragic mistake, an unfortunate accident, a mere happenstance. It is not easy to contemplate that our removal from the world may be triggered by pure chance.

The better, more orderly, and satisfactory alternative lies in the development of a sincere bomb. As the next giant step in our technological advance, it would mark the crowning achievement of modern science. As a contribution to humane warfare, it would be the ultimate beneficence to mankind.

True, a dirty bomb, as witness Hiroshima, is effective. But it's messy. True, a clean bomb is equally effective. And it's neater. Both, however, lack high, resolute purpose. A bomb with built-in sincerity would change all that. It would leave nothing to fate. It would kill and destroy because it meant to do so. It would, in short, be sincere.

If a shooting war is the only solution to the cold war, then we, as the potential victims of the holocaust, have an inalienable right to die with dignity. Only a bomb that is both clean and sincere can assure that right.

To the drawing boards, men!

New York — Erik W. Modean

## EVALUATION

When I behold my nature undeceived,
a creature fearing love and loving fears,
I cast the poisoned fruit of pride away
and, shorn of rubble glory, kneel in tears.

And yet I am forbid to feed on scorn;
no animated clay nor feral clod
to bear insensible the pressure of
the world, I own myself a child of God.

His love supplants my striving and my strife
as, in the losing, I discover Life.

TERENCE Y. MULLINS

## UNSPOKEN

The lobes feel chipped like ancient chinaware
When taut riveters drill with diamond points
Along the inner ear. or when china rattles
On porcelain sinks. The crooked seam of thunder
Too tears gorges in the brain, matched
Only by unmufflered engine blasts
Or planes propelling near the tympanum.

So much for sounds. But my brain has rent
Without thc torque of aural penetration.
Silence can split, for once I felt a chasm
Open when whispers died like wasps in snow.
As I recall, you worked it with your eyes;
With tender pick you dug a blind abyss;
Ripping a black ravine into my brain.

LARRY RUBIN

# The Pilgrim

*"All the trumpets sounded for him on the other side"*
—PILGRIM'S PROGRESS

By O. P. KRETZMANN

## A Churchman Looks at the Liberal Arts

Wherever and whenever academic minds gather, the conversation can always be kept alive by a discussion of the future of the liberal arts in America . . . By liberal arts we mean those intellectual disciplines and subject matters which are truly liberating, which free the mind from ignorance and prejudice and narrowness and hate . . . The liberal arts are the only subjects in education which make man really man and not a machine or an economic unit or an animal . . . They are involved in all those disciplines which truly make an educated, liberated, disciplined man or woman . . .

I have long contended in these discussions that there is a deep intimate connection between religion and the liberal arts . . . The highest possible effectiveness of the liberal arts, the point where they become most relevant, most necessary and most wise is when they are informed, illuminated and dominated by high religion . . . By "high religion" I mean the Christian reading of the ultimate realities of life and living . . . the realization of the sudden brilliant lighting of the landscape of life and history by the mystery of the Incarnation . . . the miracle of Jesus Christ and the resulting new understanding of God and man, man and man, man and the universe, man and his origin, destiny and nature . . . This is finally the heart of the matter . . . this meeting on a Cross of the timely and the timeless, the temporal and the eternal . . . the human quest and the divine quest . . . the human question and the eternal answer . . . This is the only kind of religion which does not make God the prisoner of a certain inherited way of thinking and feeling . . .

The relationship between this high religion and the liberal arts is exceedingly complex . . . It is basically the relationship between Athens and Calvary . . . The divine Word enters into human culture, imparting new creative power to it . . . It is a curious fact that the Gospel condemns certain pretensions of human culture but also renews it . . . Here the Church and the world intermingle . . . The Gospel sends out vital shoots into all human learning and art . . . It presents the Christological understanding of man . . . It requires us to see a connection between the creative, inquiring, liberating spirit and the Holy Spirit of the living God . . . It tells us that man created in the image of God even though lost can inquire and create but it demonstrates that by reason of sin his works are always ambiguous, wrought out of insecurity and marked with a tragic sense of incompleteness . . .

And yet he is on a great quest . . . Even though the ultimate vision is denied, the aspirations are there . . . Religion, high and intelligent, always reminds man that the culture of the world is like Belshazzar's feast . . . There is handwriting on the wall, change and decay in the air . . . The Church must always be crying to all life and learning, to all the Athenses and Romes of time: "Remember the end." All things purely human, also knowledge and beauty, are under the law of the dust, and all that is is finally left is God and the Gospel and the eternal wisdom of heaven . . .

Religion, therefore, exercises a limiting, illuminating and sobering influence on the liberal arts . . . It places them "sub specie aeternitatis" . . . While it readily admits that the goal of all liberal arts education is to produce the informed, independent and critical mind, it also says more definitely than anything else that living is understanding and that this has never been more clearly expressed than by the man who was trained at Tarsus: "Prove all things; hold fast that which is good." . . . The critical mind knows that our judgment is never quite independent of the approval of past and present authority . . . Both the liberal arts and high religion insist, however, that it be a tested authority, one that has been refined in the crucible of history and experience and revelation . . . and the last of these is the greatest . . .

The proper relation between freedom and responsibility, so important for the life and thought of the modern world, can be established most effectively by a fusion of the liberal arts and high religion . . . Many of the problems confronting the afternoon of the twentieth century are intellectual and spiritual at the same time . . . It means, therefore, that the liberal arts and high religion must be studied together and in the same way . . . by long, lonely hours of study and meditation . . . Neither comes at a low price . . . Faith is the free gift of a pitying God, but what is done with that faith in the academic grove and the marketplace requires hard work and profound thought, testing and trial, thought and meditation . . . In this respect the liberal arts and high religion are very close to each other.